

Saturday Magazine.

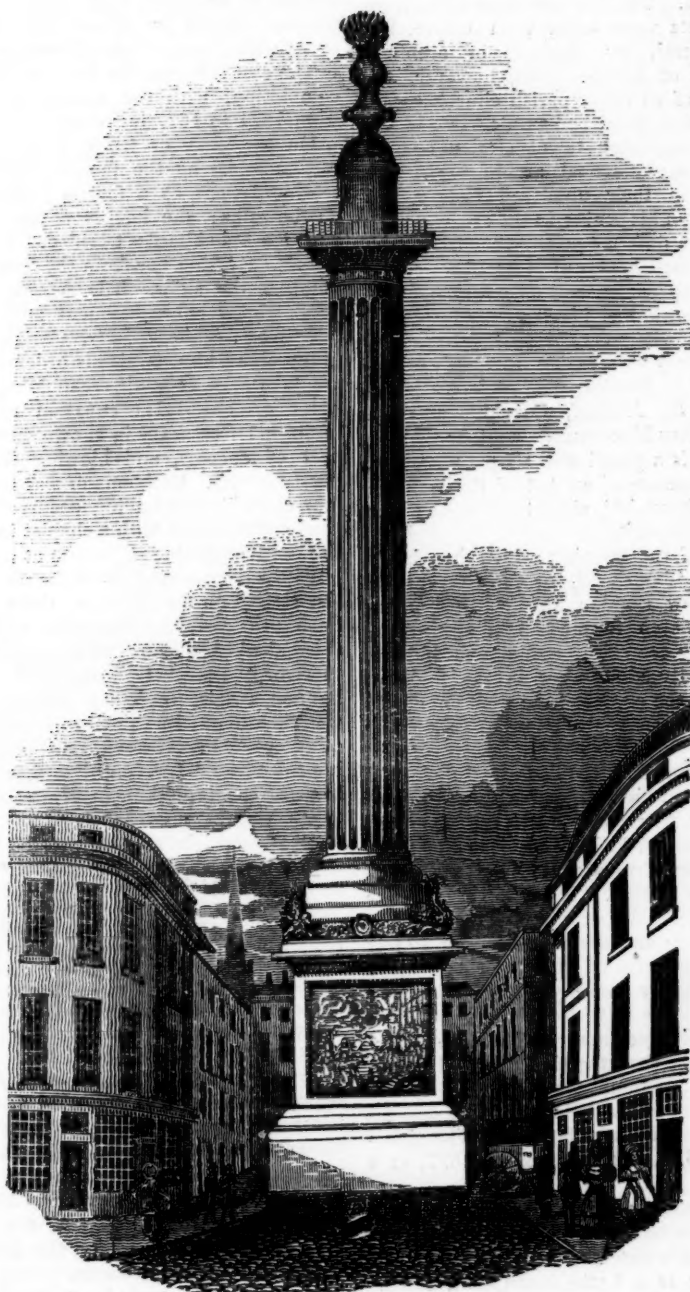
Nº 46.

MARCH

23RD, 1833.

PRICE
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



VIEW OF THE NEW OPENING TO THE MONUMENT OF LONDON.

THE MONUMENT.

Soon after the Fire of London, which happened in September, 1666, Sir Christopher Wren submitted to the public a design for rebuilding the city in a manner which he considered worthy of the metropolis of England. But it appears that the citizens were in haste to return to their occupations, which had been suspended by the recent calamity; they were fond of the former situations of streets and buildings; and, above all, the architect's proposed plan was a very expensive one, including no small sacrifice of private property. Under these circumstances, we can scarcely wonder, and have only to regret, that the plan was rejected. The city rose once more from its ashes: the streets were wider than before, but unmarked, in general, by elegance of architecture, or regularity of design. Still, however, the sudden destruction of so many parish churches, and various public buildings, furnished ample scope for the exercise of Wren's surprising talents; talents particularly adapted to ecclesiastical architecture. We view at this day, in their unaltered beauty, the splendid productions of his genius, in the city churches built by him; which, different as they are from each other in design, yet each beautiful in itself, convey to the mind a strong impression, not only of the architect's fertile invention, but of his exquisite taste and deep professional knowledge. For an illustration of this, it is only necessary to mention *St. Paul's* cathedral, the churches of *St. Stephen*, *Walbrook*, *St. Mary-le-Bow*, *Cheapside*, *St. Michael*, *Cornhill*, and *St. Bride*, *Fleet Street*. THE MONUMENT, another striking proof of his talents, is a grand and simple structure. It was built, in pursuance of an Act of Parliament; on the side of *Fish Street-hill*, close to the spot where the Fire of London began*.

In consequence of the opening which has lately been made in its neighbourhood, for effecting a good approach to the New London Bridge, this extraordinary building is seen to uncommon advantage; and, instead of being cooped up and almost hidden, as most of Wren's city edifices are, in the midst of houses, it appears at the present time with an ample area before it, and has "verge enough" to display its amazing proportions.

It is a Doric column of Portland stone, fluted; 202 feet high. At the top is seen to rise a huge mass of flames, strongly gilt, proceeding out of an urn; instead of which uncouth-looking device, the great architect had projected a colossal statue of the reigning king, Charles the Second. The greatest diameter of the shaft is 15 feet; the ground covered by the pedestal 28 feet square; and the pedestal itself 40 feet high. Within is a staircase of black marble, of 345 steps; and on the exterior, a roomy balcony, within 32 feet of the summit. The view from this spot on a clear day is extremely fine, and would be well purchased at a higher rate than the sixpence paid below, were it not for the additional tax of ascending 311 steps; the number up to the balcony. The descent is generally felt to be still more fatiguing. The building was begun in 1671, and finished in 1677, at a cost of 14,500*l*.

It may be interesting to our readers to have a general outline of the information contained on the pedestal, which is really extremely curious.

On the north side is a Latin inscription, stating some particulars of the calamity, by which were consumed "eighty-nine churches; various public buildings; 400 streets; 13,200 dwelling houses! the ruins of the city being 436 acres." It says, "that

the fire was merciless to the property of the citizens, but to their lives very favourable; and that, after three days from its commencement, during which time it had baffled all human endeavours towards extinguishing it, it stopped, as if by the will of Heaven."

On the south side is described the remedy applied by Charles the Second, while the ruins were yet smoking, for the comfort of his citizens and the ornament of his city, by remitting their taxes; by engaging to restore the churches, *St. Paul's* being particularly mentioned; that gates, bridges, and prisons should be made; streets improved; public works erected by public money, to be raised by a duty on coals; houses to be built with party walls; that yearly prayers should be offered up in memory of the event which caused this column to be raised.

The east side has the dates of the foundation and completion, with the names of the Lord Mayors from 1671 to 1677 inclusive.

On the west, or front, is an allegorical subject, carved boldly by the famous Gabriel Cibber, representing *London*, as a female figure, lying distressed on the ruins; the houses appearing still in flames, and the inhabitants terrified. *Time*, however, is in the act of lifting her from the earth, while *Providence* points to the skies. The *King* is seen in a Roman dress, giving encouragement and directions for the rebuilding; while *Liberty*, *Genius*, and *Science*, in a group about him, await his orders. Behind the king, are labourers at work, scaffolding, &c.; and other signs of cheerful occupation near him. Almost under his feet, *Envy* is shown enraged, at the prospect of success, and blowing flames towards the prostrate city. Emblems of war are also introduced, (the circumstance having occurred during a time of war); while *Mars*, with a chaplet in his hand, signifies that an honourable peace was at hand.

In this representation of the part taken by Charles the Second on the occasion, there is no flattery; for during the awful conflagration, and after it had subsided, the king's exertions to subdue the mischief, and to remedy its effects, were great and praiseworthy. Samuel Pepys, secretary to the Admiralty, who was then living in the city, near Mark Lane, among other curious details contained in his *Diary*, respecting the Fire of London, describes his going by water, in great consternation, to Whitehall, to announce it to the king:

"And there," he says, "up to the king's closet in the chapel, where people come about me, and I did give them an account, that dismayed them all; and word was carried in to the king. So I did tell the king and Duke of York what I saw; and that unless his majesty did command houses to be pulled down, nothing could stop the fire. They seemed much troubled; and commanded me to go to my Lord Mayor from him, and command him to spare no houses, but to pull down before the fire every way. The Duke of York bid me tell him, that if he would have any more soldiers, he shall, &c."

It has been said, that the event for awhile seriously affected Charles, and appeared likely to cure him of his unfortunate levity of character, and to fix good thoughts in his breast. But these hopeful ideas were not realized; and both the Great Plague, and the Fire of London, appear to have been too soon forgotten by the king and the nation at large. The damage sustained by the latter calamity, was reckoned to be ten millions, seven hundred and sixteen thousand pounds! "But," (as it has been recorded,) "Providence, mingling mercy with justice, suffered the loss of a very few lives, the sum being estimated at eight only."

Round the base of the pedestal, was an inscription said to have been written by Dr. Thomas Gale, attributing "the dreadful burning of this Protestant

* It was at the house of a baker, named Faryner, in Pudding Lane, and exactly 202 feet (the height of the Monument) from the spot where the Monument stands.

city to the treachery and malice of the Popish faction, &c..” The correctness of this imputation has always been questioned; with what justice it is difficult to say. In the time of James II., the inscription was cut away, but restored in deep characters, in that of William III. It has lately been again erased.

Having, in this account of the Monument, naturally alluded much to the fire which occasioned its being built, we cannot but observe, that a signal instance of the goodness of Providence has been discovered in the catastrophe; namely, that it seems to have been the means, under Him, of putting a stop to the visitations of the Plague; a scourge, which had for some centuries, and after short intervals, afflicted London, and had appeared in a fearful form, and with the most destructive effects, only the year before.

THE OLIVE TREE. (*Olea Europæa longifolia*.)



The species of olive represented above, is that which is chiefly cultivated in the south of France, from which the best salad oil is prepared.

“The olive-tree has been celebrated from the earliest ages, and is the second tree, with which we are acquainted, which is mentioned in the Sacred Writings: it must have been known before the Flood, as the dove returned to Noah in the ark with a leaf of it in her mouth. There can be little doubt of this incident having been the origin of the olive’s being considered the emblem of peace. This tree must have been very extensively cultivated in Judæa, to have furnished the vast quantities of oil which were used in the sacrifices and service of the Temple; besides its general consumption as an article of food.

“The mount of Olives, near Jerusalem, was a favourite place with our blessed Lord while on earth; repeated mention is made of His frequenting it; and it was probably one of those retired and peaceful spots, which have ever been favourable to meditation. It is a curious fact, that after the lapse of upwards of 1800 years, and all the changes of destiny that have been experienced by the Holy Land, olive-trees should still be found growing wild on the same spot.

“The olive being propagated by means of shoots which arise from the roots, it is not improbable that those now in existence, may be the offsets of the very plants that covered the same spot in the time of our Saviour.

“Olive-trees sometimes attain a great age. There is an olive-tree in the environs of Villa Franca, near Nice, the lowest extremity of the trunk of which, next the surface, measures about thirty-eight feet, and, three feet and a half above the surface, nineteen feet in circumference. One of its main branches is six feet and a half in circumference, and the trunk itself eight feet and a half in height. This is both the oldest and largest olive-tree in that part of the country, and though fast decaying, still retains much of its stately appearance. The celebrated olive-tree at Pescio, which has hitherto been considered the most ancient in Italy, and is stated by Maschettini to be seven hundred years old, is much younger than this wonder of Nice. There are records now extant which show that as far back as the year 1516, the latter was accounted the oldest in those parts. In 1818, it bore upwards of two hundred weight of oil, and in earlier days, in good years, more than three hundred and fifty.”

To prepare the olive oil, the fruit is gathered when it is at its utmost maturity, in November, as it begins to redden; being put under the mill as soon as gathered, care is taken that the mill-stones are set at such a distance that they may not crush the nut of the olive. The fleshy pulp covering the nut or stone, and containing the oil in its cells, is then put into bags made of rushes, and moderately pressed; and thus is obtained a considerable quantity of a greenish-coloured oil, which, from its superior excellence, is called virgin oil.

The mass remaining after the first pressure is broken to pieces, moistened with water, and returned to the press; it then gives out a quantity of oil, mixed with water, which being left undisturbed, soon separates; and, although inferior to the first, is still fit for the table. The process is again repeated, and an inferior kind is extracted, which is valuable to the soap boiler, and other manufacturers.

THE BETTER LAND.

“I HEAR thee speak of the Better Land,
Thou callest its children a happy band;
Mother! Oh where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle-boughs?”

—“Not there, not there, my child!”

“Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or ’midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings
Bear the rich hues of all glorious things?”

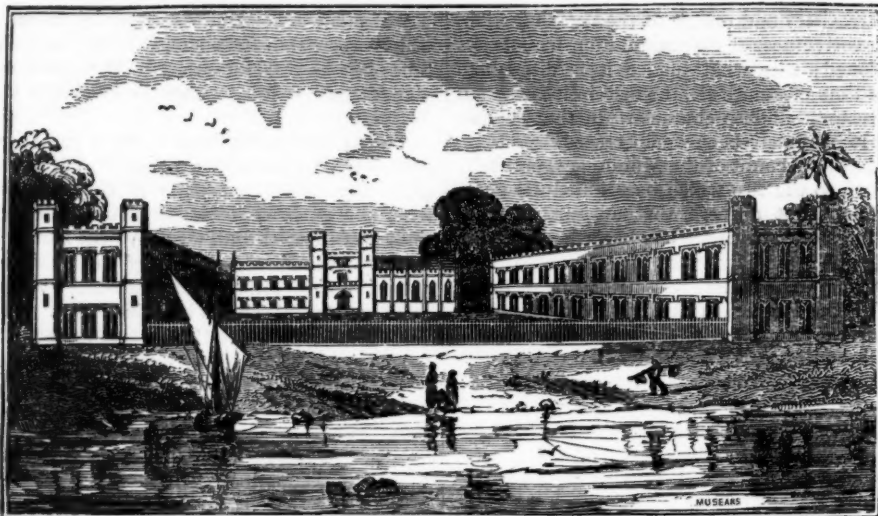
—“Not there, not there, my child!”

“Is it far away, in some region old,
Where the rivers wander o’er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?—
Is it there, sweet mother, that better land?”

—“Not there, not there, my child!”

“Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
—It is there, it is there, my child!”

MRS. HEMANS.



Bishop's College, Calcutta.

BISHOP HEBER.

THERE is scarcely a name, within our own day, whose very sound excites more delightful recollections and associations, than that of Reginald Heber. He is here called by the simple title by which he will always be the best known, and the most fondly remembered, by his friends; and his friends were almost all who had the happiness of his acquaintance. Few men have ever been in fuller possession of the enviable power of making themselves universally beloved. Without popular arts, without compromising his opinions, which he always maintained steadily and decidedly, he yet was able to win the affections of all who approached him, high and low, old and young, grave and gay, in a manner not easily paralleled. And the great secret of his attraction was this:—he had a heart overflowing with the milk of human kindness. Hence, his benevolence was not studied or affected; it was not overbearing or ostentatious; it imparted a mild and unpretending tone to his general habits; and led him, not merely on great and trying occasions, but in the ordinary intercourse of life, to consult the feelings, to study the temper, and almost to lend himself to the fancies and foibles, of all with whom he associated. And when to this benignity of manner we add the greatest alacrity of spirit, and a gay and animated style of conversation, it will not be matter of surprise how he made all hearts bow unto him. Only one other general remark shall be added, before entering on a brief sketch of the life of Heber; viz., that he possessed in an eminent degree the habit,—a habit which he had in common with the late Sir Walter Scott, and indeed with almost all really great men,—that of looking at the brighter and fairer side of every object presented to his view. He had no taste for dwelling on blemishes and faults; and into whatever society he was cast, his happy alchemy seldom failed to extract something commendable or agreeable, out of subjects the most unpromising, and almost desperate.

Reginald Heber was born April 21, 1783, at Malpas, in Cheshire, of which place his father was rector. Extraordinary instances are related of his early piety, as well as of his early talent; but on these our limits forbid us to dwell. He received his education principally under a private tutor, Mr. Bristow, at Neasdon; and in 1800, he removed to Oxford, where he first was a commoner at Brazen-nose College, and afterwards a Fellow of All Souls. It was at Oxford

that he laid the foundation of his high fame. Beside being known for his general acquisitions in scholarship, he gained every distinction which the University then had to bestow, the regular Undergraduate's and Bachelor's prizes,—the one for a *Carmen Sæculare*, and the other for an *Essay on the Sense of Honour*. He was also the successful competitor for an extraordinary prize that had been offered for an English poem on the subject of Palestine. This poem is now of standard reputation; and certainly, for fancy, for splendour of imagery, and for poetical diction, it has deservedly placed its author—scarcely twenty years old when it was written—in an elevated rank amid our English poets.

After taking his degree, Heber left the University to engage in active life. The living of Hodnet was at his option; and this circumstance, coupled with his strong religious bias, determined him to devote himself to the Church, as his profession. But as he was still young for Holy Orders, he wished to employ two or three intermediate years in foreign travel; and the customary route upon the Continent being then shut up by the war, he bent his steps towards Russia and the east of Europe. He went with a mind full of observation and curiosity; and some of his notes, having been communicated to Dr. Clarke, form a very valuable part of his volume of travels in Russia.

But at length the time arrived, when Heber was to devote himself seriously to the duties of his sacred profession. In 1807, he took possession of his living of Hodnet, and soon afterwards married Miss Shipley, daughter of the Dean of St. Asaph. Hodnet, although beautifully situated amid the rich and wooded pastures of Shropshire, is no more than a large village, containing a population quite rustic. Yet here Heber devoted himself to the humble office of a village pastor, with no interruption, except occasional visits to Oxford, to officiate as Bampton Lecturer, and select preacher before the University. There is on his monument, in Hodnet church, a delightful testimony how, for fifteen years, he performed his pastoral duties, "cheerfully and diligently, with all his heart, and with all his soul, and with all his strength." And in this calm retreat, which the subsequent changes in his fortune seemed only the more to endear to him, he would cheerfully have closed his days: but his reputation would not allow him to be buried in retirement. In 1822, he was elected preacher at Lincoln's Inn. This was an appointment peculiarly

suit to him. Without being altogether separated from his beloved Hodnet, he passed a part of each year in the metropolis, in the society of the polished and the learned; and he had an auditory for his discourses from the pulpit, that might well call forth all his powers. With what credit he acquitted himself is well known; and it was generally believed that the highest honours of his profession awaited him at home, when he was called to another sphere of action, by his acceptance of the proffered bishopric of Calcutta.

Never, it is believed, did any man accept an office from a higher sense of duty. He was in possession of affluence; he had the fairest prospects before him; and it may not be superfluous to add, that he had recently built for himself at Hodnet, at considerable expense, a parsonage-house, combining every comfort with elegance and beauty. Once he declined the proposal; but his exalted piety considered it as a call from heaven, from which he might not shrink; and he resolutely determined to obey the summons.

His career in India was short, but brilliant. It is not easy to conceive a situation of greater difficulty than awaited him there. He had to preside over a Diocese much larger in extent than the whole of Europe, with his Clergy scattered about at stations thousands of miles apart. Although the foundations of an ecclesiastical establishment had been laid deep and strong, by his venerable predecessor, Bishop Middleton, yet much of the superstructure remained for the hands of the new Bishop. He had no one at hand to consult in his difficulties; yet every act of his was to serve as a precedent for future cases. He had to preside over a body of Christians, living in the midst of an overwhelming multitude of misbelievers; and those Christians, if such more than in mere name, accustomed to be a law to themselves, in religious matters. Yet to all these difficulties Bishop Heber resolutely addressed himself. He went forth strong and invincible; first, in his trust in God, and next, in that kindliness of disposition, and that suavity of manner, which almost disarmed opposition.

It does not come within the limits of this brief narrative, to relate all that he did, during his short rule, in the way of promoting various plans for the advancement of Christianity in the East. His fervent and apostolical zeal never allowed him to despair of any useful undertaking; and his conciliatory temper and manners persuaded discordant parties to act in unison together. But his most memorable exploit was his extraordinary Visitation of his diocese: starting from Calcutta, he pursued the course of the Ganges almost to its source,—visited the Himalaya Mountains,—crossed the northern provinces of India,—and, after visiting Bombay and the island of Ceylon, returned again to Calcutta. We may easily imagine what must have been the delight to a mind ardent and poetical like Heber's, to have had the opportunity of visiting scenes so interesting and so novel; and we have the advantage of knowing the impression which they made on his mind, by the posthumous publication of his Journal. This book we consider quite invaluable. We should make some allowance for a work which never received the author's finishing hand; we ought, perhaps, to remember that some of the judgments on men and things were delivered after casual inspection, and that further and better opportunities of observation might have corrected some of them; but we cannot wish the work other than it is. It comes so fresh from the mind of the writer,—it contains so much spirit and original thinking,—it throws so much light

on subjects, new and old,—and, above all, it is the outpouring of a heart so pure, so single, so candid, so affectionate, so thoroughly imbued with the love of God and man, that we consider the Journal, not only one of the most interesting books ever written, but one of the most beautiful pictures of the human mind that ever was exhibited to view.

It was not long after Bishop Heber's return from the visitation of which we have been speaking, that he undertook another episcopal visitation, when the hand of death arrested him in his career of usefulness. On the 3rd of April, 1826, at Trichinopoly, he was found drowned in a bath, owing it was supposed, to the sudden transition to cold water, after great exertion in confirming some native Christians. The deep and painful sensation produced by his unexpected decease, both in India and at home, cannot yet be forgotten. In him the Christian civilization of the East seemed to have lost its most zealous, most active, and most enlightened friend. It is our part to submit in meek resignation to the decrees of Providence, assured that they work together for the accomplishment of good, even when that good may be totally concealed from our sight. But, in the present case, we seem almost to perceive the beam of mercy behind the dark cloud. Even Heber, if he had lived, could not have escaped the common lot of humanity. What man could do, he would have done; but in his difficult situation, he would have been exposed to opposition, to obloquy and misrepresentation; and his greatest and most successful efforts might have been little known beyond the scenes where they were performed. But, from the tomb he speaks with a voice that reaches to the end of the earth, and thrills through every human heart. His book has been read by thousands and ten thousands, to whom his living name might have been almost unknown: and so pleasing is the light in which he has unconsciously placed himself; such also is the interest which he has excited for the cause of Christianity in India; that, as his example distinctly marks out the proper course to be pursued, so we are convinced the Christian world will never relax in their efforts, till the cross is planted in triumph upon the deserted Mosques of Mahomet and Pagodas of Bramah.

The frontispiece annexed is a view of Bishops' College, Calcutta, an institution planned by Bishop Middleton. This edifice stands on the right bank of the Hooghly, on a piece of ground granted by the government, about three miles from Calcutta, and immediately adjoining the Company's Botanical Gardens. It faces the south, and forms a beautiful object on sailing up the "Garden Reach" of the river. The college was built principally from the produce of a King's Letter, granted in 1819 to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, authorizing collections to be made in the Churches throughout England, in furtherance of their views. It consists of a chapel, library, hall, lecture-rooms, and apartments for the Principal and Professors; and it is designed for the several purposes of instructing both Mussulmans and Hindoos in the English language, and in useful knowledge—for educating both native and European Christians in the doctrines of our Church, so as to fit them for the offices of schoolmasters, catechists, and priests—for translating the Scriptures and Common-Prayer into the oriental languages—and for receiving Missionaries sent from England before they are appointed to their respective stations.

THE smallest hair casts a shadow; the most trifling act has its consequences, if not here, at least hereafter.

CAPITAL.

WE have seen that a rich man who spends on himself his income, of 1000*l.* or 10,000*l.* a year, does not diminish the wealth of the whole Country by so much; but only by what he actually eats and wears, or otherwise consumes, himself. The rest he hands over to those who work for him or wait on him; paying them either in food and clothes, or, what comes to the same thing, in money to buy what they want. And if he were to *give* to the same persons what he now pays, leaving them to continue idle, there would not be the more food or clothes in the Country; only, these people would sit still, or lounge about and do nothing, instead of earning their bread.

But they are the happier and the better for being employed instead of being idle, even though their labour should be only in planting flowers, or building a palace, to please their employer's fancy.

Most of the money that is spent, however, is laid out in employing labourers on some work that is *profitable*; that is, in doing something which brings back more than is spent on it, and thus goes to increase the whole wealth of the Country. Thus, if, instead of employing labourers to cultivate a flower-garden or build me a summer-house for my pleasure, I employ them in raising corn, or building a mill to grind it, the price of that corn, or the price paid for grinding by those who bring corn to the mill, will be more (if I have conducted the business prudently) than what I had spent on those works. So that instead of having parted with my money for ever, as when it is spent on a pleasure-garden or summer-house, it comes back to me with addition. This addition is called *Profit*; and the money so laid out is called *Capital*.

A man who lays out his money in this manner, may do the same over again, as soon as it comes back to him; so that he may go on supporting labourers year after year. And if he saves each year a part of his *Profit*, and adds it to his *Capital*, as a thriving farmer or manufacturer generally does, he will be continually employing more and more labourers, and increasing the wealth of the Country. He himself, indeed, is perhaps not thinking of his Country, but is only seeking to enrich himself: but this is the best and surest way he could take for enriching the country. For, every man in the nation, who adds to his own wealth, without lessening the wealth of others, must, it is plain, be adding just so much to the wealth of the nation. Sometimes, indeed, one man gains by another's loss; and then, of course, nothing is added to the whole wealth of the country. If a man gets rich by gambling, or begging, or robbery, others lose at least as much as he gains. But if he gets rich by his skill in farming, or manufactures, or mining, all that he gains is so much added to the wealth of the whole Country, since it is not lost by any one else.

Many persons dispose of their property in this way, though they are not themselves engaged in business, but lend their money to others, who are. Suppose you were a labouring man, and had 100*l.* left you as a legacy; or had saved up that sum from your earnings: you might not know how to trade with the money to advantage; and if you kept it in a strong box, for the use of your children, you would not be the better for it all your life; and at the end of twenty or thirty years, your children would find just the same sum that you first put in. Or if you took out 5*l.* every year to spend, at the end of twenty years it would be all gone. But you might lend it to some person engaged in business, who would give you security for the repayment of the *Principal*, as it is called, that is,

the sum borrowed, and would pay you 4*l.* or 5*l.* every year for the use of it; which is called *Interest*. This he would be glad to do, if he knew that he could employ this 100*l.* in buying materials, and paying workmen, to weave cloth, for instance, or make tables and chairs; which would bring in, by the end of the year, 110*l.* For out of this increase of 10*l.*, after paying you 5*l.* for the use of your money, he would have gained 5*l.* for himself.

In this way, great part of the capital that is engaged in trades and manufactures, is employed by persons who are not themselves the owners of it.

The more *Capital* there is in a Country, the better for the labourers; for the poorer the master is, the fewer labourers he can afford to employ, and the less sure he can be of being able to pay them.

Suppose you were a poor man, in a newly-settled Country, and asked your neighbour to help you to dig a piece of fertile ground, promising him a share of the produce for his pains; he might say,—I have nothing to live on in the mean time; if you want me to dig for you, you must pay me daily wages. But if you have nothing beforehand, except bare necessities for yourself,—that is, if you have no *Capital*,—you cannot pay him till harvest. Your land, therefore, will remain half-tilled; and he will be forced to go into the woods to seek for wild berries, or to hunt and fish, to provide himself food. Indeed, *all* would be forced to *begin* in this manner, if you suppose a number of men left to themselves, even on the most fertile land, without any property to set out with,—that is, without *Capital*. They would have great difficulties to struggle against for a long time; but when they had advanced some way in acquiring wealth, they would find it easier to obtain more.

For, as it is, you may observe that wealth is always obtained by means of wealth,—that is, it is gained by the help of *Capital*; without which, labour can hardly be carried on. Corn is raised by labour; but a previous stock of corn is needed, both to sow the ground, and to maintain the labourer till the harvest is ripe. The tools with which he works are made with tools. The handle of the axe with which he cuts wood is made of wood; the iron of it was dug from the mine with iron instruments: and it is the same with almost every kind of labour. You may judge, therefore, how difficult and slow men's first advances must have been, when they had to work with their bare hands, or with stakes and sharp stones for their tools.

Accordingly, in countries that are ill provided with *Capital*, though the inhabitants are few in number, and all of them are forced to labour for the necessities of life, they are worse fed, clothed, and lodged, than even the poorest are in a richer country, though that be much more thickly peopled, and though many of the inhabitants of it are not obliged to labour with their hands at all.

The money, food, and other things which a farmer spends on the labourers and on the horses which cultivate his land, or a clothier on his weavers, is called *circulating Capital*; because he parts with it, from time to time, and it returns to him as in a circle, in the shape of corn or cloth. The farmer's barns, ploughs, carts, and horses, and the clothier's looms and warehouses, are called *fixed Capital*; because they bring in a profit, not by being parted with, but by being kept as long as they are fit for use.

Any new kind of tool or machine, by enabling a few men to do the work of many, is likely, when first introduced, to throw several men out of employment. But in the end, it almost always finds employment for many more. Thus, for instance, when

the art of printing was first introduced, many who used to gain their living by copying, were thrown out of employment; because a very few printers could produce as many copies of a book as several hundred writers. But, in a short time, books being thus rendered so much cheaper, many more were enabled to buy them; and many hundred times as many printers were employed as there were copyists before. And the same thing takes place in almost every kind of machinery.

There is one way of employing Capital, which people are apt to murmur at, as if it did them an injury, though there is none that does more important service to the public. A man who deals in corn or other provisions, is, of course, watchful to buy them up when they are cheap, and to keep them till they are dearer; that he may sell them at a profit. Now an unthinking person is apt to complain of corn-dealers, when bread is dear, as if they were the cause of scarcity; but, in truth, it is they that preserve us from being absolutely starved, whenever there happens to be a scanty harvest. Not that a corn-dealer is thinking of benefiting the Public; he is only thinking of gaining for himself a profit on his capital, like any other tradesman; but the way he takes to secure this profit, which is by buying up corn when it is cheap, and selling it when dear, is exactly the way in which the plentiful crop of one year may supply the defect of another; so that there may not be first waste and then famine, and in which a short supply may be made to hold out.

When the captain of a ship finds his provisions run short, so that there is not, suppose, above three weeks' provision on board, and his voyage is likely to last four, he puts the crew on short allowance; and thus, by each man's submitting to eat only three-fourths of his usual quantity, the provisions hold out. But if the crew should mutiny when they felt hungry, and insist on having their full allowance, then, by the end of the three weeks, all would be consumed, and they would perish with hunger. Now it is plain that the same would be the case with a whole nation, if, when the harvest fell short, all were to go on at the ordinary rate of consumption.

Suppose such a failure in the crops, that all the corn in the country was only enough for three quarters of a year, according to the common rate of consumption; it is plain that if all men went on eating the usual quantity, there would be nothing left for the last three months, and the most dreadful famine would prevail.

How is this to be prevented; as there is no captain to put people on short allowance; and it is not to be expected that all should agree, each to stint himself for the public good? If corn remained at the usual price, all would continue to eat the usual quantity, till there was none left. But the prospect of a scarcity causes farmers, and millers, and others, who have capital, to keep what corn they have by them, in expectation of a higher price, and to buy up what they can, at home and from abroad; and, as they refuse to sell it except at an advanced price, in proportion to the scarcity, the dearth of food forces people to be more saving. In this way the store of provisions is husbanded in the whole Country, just as on board a ship, and is made to last till next harvest; and thus, by suffering a certain degree of hardship, the people are saved from perishing by famine.

It is curious to observe, how, through the wise and beneficent arrangement of Providence, men thus do the greatest service to the public, when they are thinking of nothing but their own gain. And this happens not only in the case of corn-dealers, but

generally. When men are left quite free to employ their capital as each thinks best for his own advantage, he will almost always benefit the Public, though he may have no such design or thought.

MIGRATORY BIRDS. No. III.

THE NIGHTINGALE.—(*Silvia luscinia*.)

THE Nightingale is one of our earliest spring visitors, and makes its appearance about the middle of April. It frequents, at first, the hedges which border cultivated lands and gardens, where it finds abundance of food; but it remains there for only a short time, for as soon as the forests begin to be covered with verdure, it retires into the woods and thickets, in the thick foliage of which it delights. Its nest, which is rudely formed of dead leaves, is placed near to the ground, hidden among brushwood, or at the bottom of some hedge.

The Nightingale, during its stay in England, for it leaves us again in the autumn, rears two broods of young; sometimes, but very rarely, it has been known to hatch three. As soon as the first brood is partially fledged, the female sets about building a second nest, and the nurture and education of the first brood devolves upon the male. It is only previous to, and during the time that the first family is being reared, that the song of the male is heard; when the bird is in a wild state; but, when in captivity, if properly managed, it has been known to sing nearly throughout the year. The successful management of the Nightingale, when placed in a cage, is a matter of great difficulty, and requires very considerable attention; three sides of the cage in which it is placed are covered, so as to prevent the entrance of light; in this manner imitating the dim light of evening, at which time the Nightingale delights to pour forth its melodious notes when in a state of liberty.

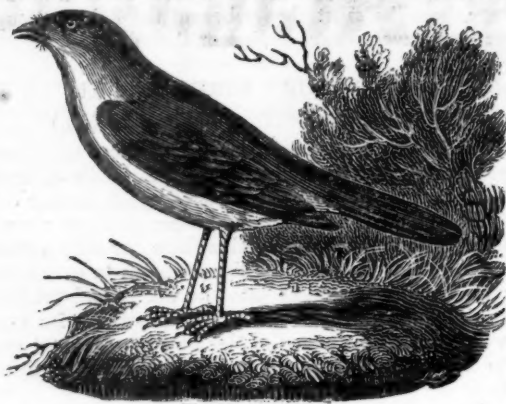
The following remarks on this bird are extracted from Griffiths's edition of CUVIER'S *Animal Kingdom*.

"The Nightingale has, of all other birds, a voice of the greatest harmony, variety, and compass. It unites the talents of all the singing-birds, and succeeds in every style; sixteen different burdens may be reckoned in its song, well determined by the first and last notes; it can sustain this song uninterrupted for the space of twenty seconds, and the sphere which its voice can fill is at least a mile in diameter. Song is so peculiarly the attribute of this species, that even the female possesses it, less strong and varied, it is true, than that of the male, but otherwise entirely resembling it; even in its dreaming sleep the Nightingale warbles. What peculiarly constitutes the charm of this bird is, that it never repeats its song like other birds, but varies at each burden or passage; and, even if ever it resumes the same, it is always with new accents and additional embellishments. In calm weather, in the fine nights of spring, when its voice is heard alone, undisturbed by any other sound, nothing can be more ravishing and delightful; it then pours forth, in their utmost plenitude, all the resources of its incomparable organ of voice."

THE CUCKOO.—(*Cuculus canorus*.)

THIS most extraordinary bird, extraordinary as regards its plumage and form, which in a great degree resembles that of the hawk, so much so indeed that even the small birds, such as swallows and others, mistaking it for an enemy, will mob it out of their neighbourhood; but more curious on account of its habits, which are unlike those of any other bird, appears in England towards the middle or latter end

of April; like the parrots and the other climbing birds, it has two toes placed forwards and two behind.



The Nightingale.

Although in outward appearance the Cuckoo resembles a bird of prey, yet its habits, and its internal organization, prove, that it lives on insects only; and though, in captivity, it has been known to feed on flesh, when cooked and chopped fine, yet it always appears to partake of it with reluctance.



The Cuckoo.

The most curious part of the history of the Cuckoo, consists in the manner in which the female disposes of her eggs: in this she differs so extremely from every other bird, that were it not that the fact has been attested by the most credible and intelligent eye-witnesses, it would hardly be deserving of belief. The female cuckoo, in general, builds no nest of her own, but deposits her eggs, almost always singly, in the nest of some of the smaller birds, most frequently in that of the hedge-sparrow. The small bird carefully sits on the egg thus placed, and, when the young is hatched, it is attended with as much care as if the offspring was her own; experiment has proved, that if the egg of any other bird is introduced into the nest, it is either thrown out and broken, or the nest is entirely deserted. Another curious fact is, that the young of the Cuckoo, as soon as it is hatched, applies itself to the task of ejecting the rightful owners of the nest; to effect this, the young Cuckoo thrusts itself underneath the egg, or young bird it wishes to remove, and then carries it on its back, which is peculiarly broad and flat, to the edge of the nest, and throws it over; this, however, is sometimes a work of considerable difficulty, and only effected after repeated trials.

ANNIVERSARIES IN MARCH.

MONDAY, 25th.

LADY-DAY.—This day is honoured, and celebrated throughout the Christian world, under the title of *The Annunciation of the Blessed Virgin Mary*, or the day on which Almighty God sent his angel Gabriel to announce to her the fulfilment, in her person, of the prophecy of Isaiah, *Behold a virgin shall conceive and bear a*

son, &c. to proclaim the glad tidings of great joy, on which rest the very basis of the Christian's faith, and his consequent hope of redemption. This festival is of great antiquity; the latest date assigned to its establishment is the seventh century, while some authorities, of no light consideration, refer it to the year 350. In civil calculations Lady-Day is the first of the four quarter-days, as they are called, of the year; that is, days on which rents, annuities, interest on money, and any other sums of money payable quarterly, become due; and on which tenancy of lands, houses, &c., commence and terminate.

1306 Robert Bruce, the first King of Scotland of his race, and grandson to the Bruce who was competitor for the crown with Baliol, was crowned at Scone.

1688 Charity Schools for children were first instituted in and about London. The first opened were one in Norton Folgate and another in St. Margaret's, Westminster.

1748 A destructive fire broke out in Exchange-alley, Cornhill, by which upwards of eighty houses were consumed. It was the largest which had happened since the great fire of London, 1666, but has been subsequently much exceeded by the fire of 1794, in Ratchliffe Highway.

1827 Captain Parry sailed in the Hecla, on the fourth voyage of discovery in the North Polar regions.

TUESDAY, 26th.

1622 The Jesuits expelled from Holland by an edict of this date.

1756 Died Gilbert West, a learned and pious defender of our holy religion. His writings and his conversations convinced Lord Lyttelton of the truth of the Christian revelation, and are said to have mainly incited that noble author to write his celebrated *Dissertation on St. Paul*.

WEDNESDAY, 27th.

1625 Died at Theobalds, near Cheshunt, in Hertfordshire, King James I., in the fifty-ninth year of his age, the twenty-third year of his reign over England, and fifty-ninth over Scotland.

1802 Treaty of Peace between the United Kingdom, on the one part, and the French Republic, the Dutch Republic, and the King of Spain, on the other, signed at Amiens.

THURSDAY, 28th.

1380 Gunpowder said to have been first used in Europe by the Venetians against the Genoese.

1483 Raffaele Sanzio D'Urbino died on his birth-day, at the early age of 37. His painting of the Transfiguration of our Saviour is considered the most noble production of the pictorial art.

1677 Wenceslaus Hollar, an eminent and much-admired engraver, died in great poverty in Westminster, aged seventy.

1757 Robert D'Amiens, who had attempted the life of Louis XV., King of France, was executed with unheard of tortures.

1766 A great Eruption of Mount Vesuvius.

1802 A new Planet, whose orbit is between those of Mars and Jupiter, discovered by Dr. Olbers, of Bremen, to which he gave the name of PALLAS.

FRIDAY, 29th.

CAMBRIDGE HILARY TERM ENDS.

1461 The Battle of Towton, between the Houses of York and Lancaster, fought on Palm Sunday, when 36,000 English perished.

1807 Dr. Olbers discovered another small planet, between Mars and Jupiter, to which he gave the name of VESTA.

SATURDAY, 30th.

OXFORD HILARY TERM ENDS.

1282 The *Sicilian Vespers*, a name which history has given to the total massacre, on this day, of all the French forces in Sicily, either because it took place at the hour of vespers, (or evening service,) or because the tolling of the bell for vespers was the signal agreed on by the conspirators. Some writers contend that there was no conspiracy, but that it arose out of a sudden burst of vengeance for the tyranny and cruelties which the French conquerors had for a long time exercised towards the Sicilians: 8000 French are said to have perished.

1799 Buonaparte repulsed by Sir Sydney Smith in an attack on the city of St. Jean D'Acre, in Syria, being the first serious check he received in his military career.

1828 A destructive Earthquake visited Lima, the capital of Peru.

SUNDAY, 31st.

The Sunday before Easter, commonly called PALM SUNDAY, has, from the earliest period, been held in high respect, as the anniversary of our Saviour's last entry into Jerusalem, when the people "took branches of palm, and went forth to meet him; and cried Hosanna: blessed is the King of Israel, who cometh in the name of the Lord." Although Roman Catholic ceremonies were generally abrogated by King Henry VIII., yet he made an exception in favour of the custom of bearing palm on this day, which was accordingly continued until the second year of King Edward VI.; and though no longer a religious ceremony, it is still customary in the neighbourhood of London, and in other parts of England, for men and boys to go "palming," as it is called, early in the morning of this day; that is, to collect branches of the willow or sallow tree, just now in full bud, with which they decorate their persons and houses. This day is also called by our Church Passion Sunday, as the first day of Passion Week.

The 31st of March is the anniversary of the birth of René Descartes, (1596) and of Joseph Haydn, (1732).

1547 Died Francis I., King of France, the cotemporary and rival of Charles V., Emperor of Germany, and of our Henry VIII.

1814 The Allied Sovereigns entered Paris, which was followed by the abdication of Napoleon, and the restoration of Louis XVIII. to the throne of France.

LONDON:

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE, BY

JOHN WILLIAM PARKER, WEST STRAND.

Sold by all Booksellers and News-vendors in the Kingdom.